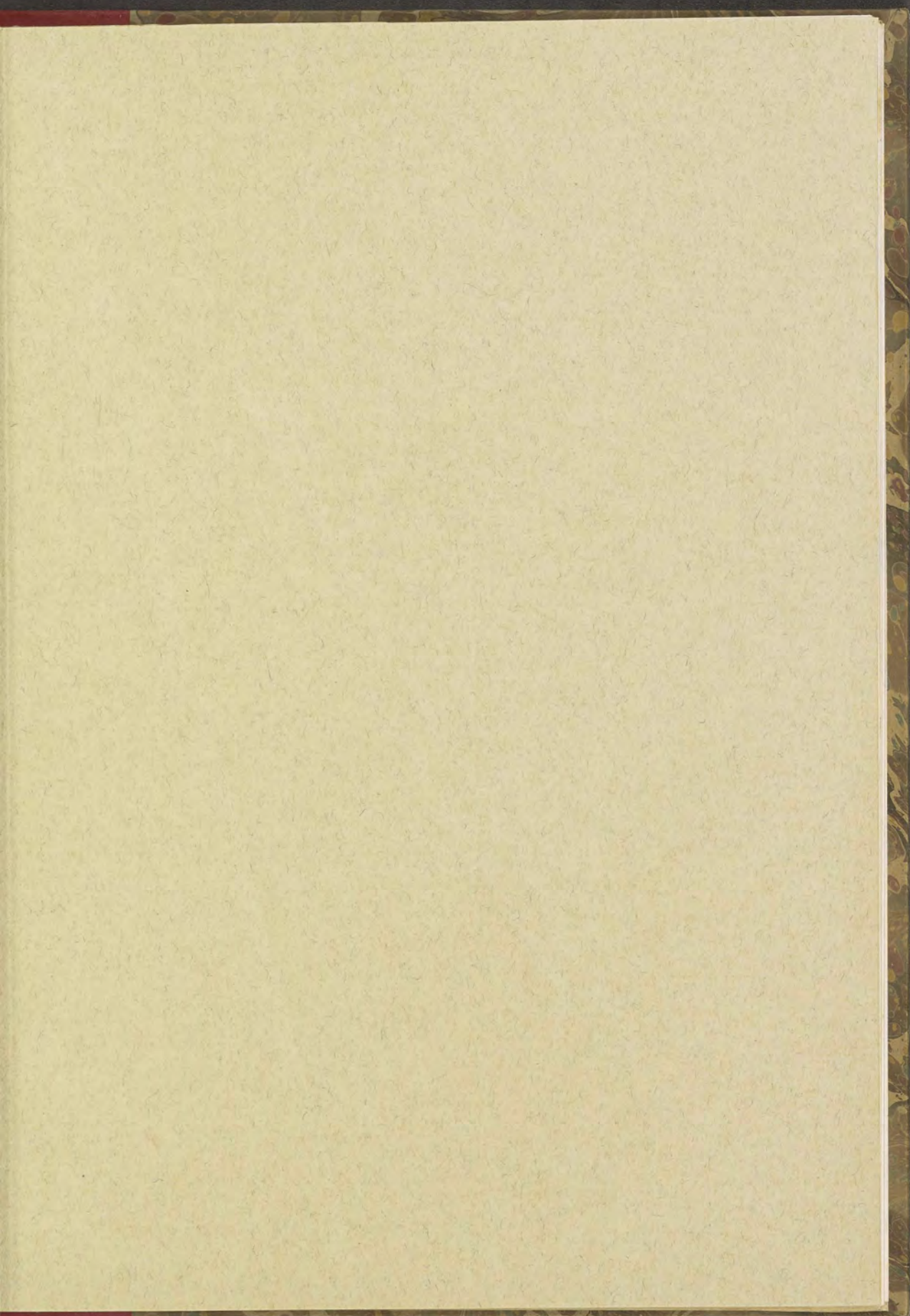


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Handbook
OF
Egyptian Gods
AND
Mummy Amulets.

BY
R. H. BLANCHARD.
Cairo, Egypt.



Preface.

A large number of visitors to Egypt seek for information regarding some little "Antika" which they have purchased, and as a considerable difficulty is often experienced in obtaining such information, I believe that this small handbook which depicts and describes the divinities and amulets found in the graves of ancient cemeteries along the banks of the Nile will fill a long-felt want.

I have preferred to illustrate groups of divinities such as are most often met with, rather than the rare specimens which are usually to be seen only in museums, and have therefore chosen specimens from my own collection formed during a residence in Egypt since 1900.

The works of reference which I found most useful were by Maspero, Flinders-Petrie, Daressy, Erman, Pierret and Lanzone; and much information has been most kindly given by Prof. P. E. Newberry, and I must also thank Messrs. Dittrich Brothers, who have with such care photographed the objects for the plates.

As to the dates of the specimens shown, the majority of the enamelled pottery statuettes are Saite or Ptolemaic, about 700 to 30 years B.C., while the bronzes run from XXII to the XXX Dynasty, about 1000 to 30 B.C.

R.H.B.,
Cairo, Oct. 1909.



Introduction.

TO-DAY most children and some people believe that spirits exist. Who has not felt a curious "presence" when looking at some animal? The great staring eyes of a cow and her peaceful demeanour impel a strange feeling upon the beholder. Who does not love his pet dog—or rabbit, bird or cat? Some like to keep crocodiles, lizards and even serpents as pets. Is it strange, then, that in the early days when the original gods were shrouded in mystery, kept within dark sanctuaries, where the uninitiated were not even admitted, and but rarely brought forth from the recesses of the awe-inspiring temples to be shown on festival days, and then probably covered with drapery and decorations, and were nothing but immovable statues when they were finally seen, that the simple people, craving for a graphic, tangible god, should have selected animals, birds, reptiles and even insects which had access to, or lived in the temples, as the living representatives of their divinities?

The lion, with his great, round, yellow face, who killed the people and their flocks, was well taken as the representative of the fierce and destroying rays of the sun, while the purring cat was chosen as the gentle, life-giving rays of the same orb, which was so important to the Egyptians. The sun was King of all gods, but we meet with a multiplicity of ideas regarding the solar disk. In the morning it is born, either as a calf of the celestial cow, or as a child of the goddess of the sky; in the evening it is an old man who goes down to the dead. It is the right eye of a great god whose left eye is the moon and who flies across the heavens like a hawk. Or again, a beetle. One idea

was that the sun, moon and stars sailed across the heavens in ships. In an old inscription, the sun is given five different names in one sentence.

The existing literature on Egyptian religion is greater than on any other religion known. Not only have we the papyrus rolls and sculptured temple walls and stelas filled with texts of ancient times, the translations of which already fill vast libraries, but we have the coffins of the thousands of mummies, many of which are decorated with texts containing varied and strange ideas, and in addition to these we possess the more modern writings of Herodotus, Juvenal, Lucan, Ovid, Diodorus, Plutarch and others.

The ordinary student may confine himself to the study of the divinities important enough to have been made in stone, bronze and pottery, rather than those simply sketched upon the walls or mentioned in the inscriptions. In a list of all the deities worshipped at one time or another in the Nile Valley many names would be found referring to identically the same divinity called by different names in different localities. Various authors of to-day have hit upon *different* names to describe the *same* gods, and, though they vary, all may be correct.

It is said that in China there are fifty-seven different sects all teaching the *Christian* religion to the natives, all different, yet the same in spirit. The book of the dead has an entire chapter devoted to the names of Osiris. At Dendera we find a long list of the names of the goddess Hathor, and in other localities we find Hathor identified with nearly every other goddess. In the litanies of Ra in the royal tombs to the west of Thebes the god is invoked under seventy-five different names. To-day the Moslems have ninety-nine names for Allah.

Fig. 1. AMEN, or AMEN RA, was the great sun god, the father in the Theban triad (Amen, Maut and Khonsu), and he became "King of all the gods." The obelisk and the solar barque were emblems of Amen, the goose and ram were his sacred representatives, and the Greeks associated him with ZEUS.

Amen is represented as a human figure wearing a crown surmounted by two falcon feathers and the solar disk. He also wears the "Shenti" or apron, a beard, and carries a crook; he sometimes carried a sceptre as is seen from the attitude of Fig. 2.

3 Amen seated on his throne; his feathers, sun disk and beard have been corroded away. His eyebrows and beard straps are of gold inlay. This specimen probably represents some king as the god Amen. See Fig. 106 for a fine and complete specimen.

The foregoing are in bronze, but Amen is also found in pottery, Fig. 14; he also appears as the ram, which was his sacred animal.

4 The ram's head wearing the solar disk and uræus serpent mounted upon a small column.

5 The ram's head and solar disk made to be worn as a pendant.

6, 8 and 9. The sacred rams of Amen.

7 The crouching human figure and the ram's head, joined together by the "khaft": a clever arrangement, constantly used, which effectually avoided any incongruous appearance whenever the neck of the various animals, birds and reptiles were joined to the human body to represent various divinities.

10 The head of the ram appears upon still another divinity
11 called AMEN PANTHEISTIC, which combines under the
12 head of the ram, as Amen, the grotesque body of Ptah Embryon and the body of the Hawk of Horus. Several variants of this form are found, including the god Min, with a human head, while still others have outstretched wings added to the body of Min and the jackal head.

The goose, also sacred to Amen, was worn as an amulet, Figs. 281, 282.

Fig. 13 KHONSU was a local divinity of Thebes, and a large
 15 temple was erected to him in Karnak ; he formed the third member of the Theban triad, with Amen and Maut. He was a lunar god, and, as a matter of fact, a form of the god Thoth. In Figs. 13, and 15, we see Khonsu in his hawk-headed form, wearing the moon disk and horns upon his head, again, in Fig. 129, as a little child nursed by his mother, Maut, and in still another form, swathed like a mummy, holding the crook and flail, wearing the "tresse" or side-lock of youth, and the lunar disk, horns and uræus serpent as a crown, in Fig. 130 ; Figs. 131, 142, the same, but holding the "Uas" sceptre.

Khonsu is sometimes represented as a child wearing a heavy, round wig.

The little amulet AKER, composed of the forequarters of a bull and a lion, joined together, was consecrated to Khonsu.

16 The APIS BULL was the living representative of the god PTAH. He was kept in the temple of Ptah at Memphis and there was, according to Maspero, never more than one Apis at a time ; he was recognized by certain marks—viz. : a triangle on his forehead, a scarab on his tongue and a vulture upon his back, all of which marks, together with a comparisoned saddle, appear upon the bronze statues, the scarab being engraved upon his shoulders. Between his horns he wears the sun disk and uræus serpent. Figs. 198 and 199 are pottery amulets of the Apis bull.

At Heliopolis the bull was called MNEVIS, and kept in the temple of the sun as the living image of RA ; in Fig. 197 we shall see the bull with the hawk's head, a form of the Mnevis bull.

At Hermonthis, the southern Heliopolis (Erment) the bull was the incarnation of MONTU and called the BAKIS bull, while at the ancient Canopus, near Alexandria, the bull was worshipped as KA NUB in the temple of SERAPIS. At Elephantine the bull was worshipped as KHNOUM and at Hermopolis as THOTH.

It is interesting to note that shawabtiu, or funerary servants, were provided for the mummies of bulls, the same as for human beings.

The statuettes in human form with the bull's head must have a triangle on the forehead to be Apis (see Thoth, Fig. 254.)

Fig. 17 ANHOUR, or Anher, Son of the Sun and Master of
18 Force, was the twin form of SHU. He wears a wig with four plumes and uræus serpent, a long, close-fitting robe, and held a cord in his hands. The Greeks identified him with ARES. Anhour had the reputation of being efficacious against evil creatures, especially at Abydos.

19 The heads of ANHOUR and MEHIT (the lioness) were
20 mounted with the OUSEKH collar on MENAT pendants and worn as amulets, in bronze, and Fig. 108, in pottery. Statuettes of Anhour and Mehit standing together have been found. Fig. 54 shows Mehit alone on a pendant amulet. The *Lepidotus* fish was sacred to Mehit.

21 ANUBIS, or Anpu, was the jackal god of the dead, and son of Nephthys. As he was constantly seen prowling about cemeteries he was selected by the Egyptians as the undertaker, and he superintended funerals as well as the ceremony of weighing the heart against the feather of truth, and he led the soul of the deceased into the judgment of Osiris. Fig 21 shows the female jackal with nursing cubs on a platform fitted with a socket for holding it on the end of a staff to be carried in the processions, and
22 24 are pottery amulets of Anubis with the jackal's head; his alert ears are usually carefully modelled.

23 The jackal form of Anubis as an amulet in pottery; in bronze, Fig. 115. Through their resemblance to jackals, species of dogs were held sacred and mummified.

25 HATHOR was the divine representative of women, and goddess of the sky, and became the goddess of pleasure and love; she was given the head of a cow, but even Egyptian ladies must have objected to this remarkable form, for her statuettes with the cow's head are very rare. The sculptor compromised and portrayed her with a human head but with the ears of a cow. The sistrum was sacred to Hathor, and her head is frequently found on these musical instruments. Fig. 25 shows a Hathor head from which the loop and handle of the sistrum have been broken away. This same form of Hathor head is used to decorate the capitals of the columns of the temple at Dendera, and

similar heads in small pottery amulets are shown in Figs. 35, 36, 37, 39, and in ivory Fig. 38. The heads of Hathor were lucky charms. Hathor represented Fate, and he who wore her head earned her favor and a happy destiny for himself (Maspero).

Hathor was the wife of KHNOUM, the sister of THOTH, and probably all of the Egyptian goddesses were closely connected with her. She was the Aphrodite or Venus of the Greeks.

Fig. 26 BES, or Bisu, was a very popular god and much used as an amulet, especially by children. He took the place of SET and TYPHON, the personification of evil. He was god of the toilet, and the handles of mirrors of Egyptian ladies were frequently adorned with his image. He wore a crown of feathers, and was dressed in the skin of the *cynælurus guttatus* (panther).

Bes played the tambourine and was god of dancing ; he also became a war god, carrying a shield and sword. The Greeks connected him with HERCULES.

Fig. 26 is in bronze (Plate 8), while Figs. 40, 41 and 42 (Plate 10), show the pottery statuettes of the god Bes, while amulets, in the shape of his head only, are shown in Plate 9, Figs. 29, 30, 31, 33 and 34.

27, 28 and 32, (Plate 9,) show the HEDGEHOG, sacred to Bes. Sometimes we find small vases in the shape of a hedgehog, upon the back is a pierced disk forming the mouth of the vase.

43 BES and his wife BESIT, from the Roman period.
43a THOTH, see 238.

44 BAST, or Pasht, was the great cat goddess of the Egyptian Delta ; at Tell Bast, or Bubastis, in the ancient Land of Goshen, a temple was erected in her honor. She represented the gentle, life-giving rays of the sun which helped the crops. The bronze statuettes, Figs. 44, 45, show
45 Bast in the form of a cat, 46 is a fine bronze head of the
46 goddess.

47 Bast in her human form with the cat's head. She is dressed in a long gown finely decorated, and carries the Ousekh collar, surmounted with the head of her sister

goddess, Sekhem, the lioness, wearing the solar disk and uræus serpent. The right hand of the statuette is extended to hold the sistrum, and she sometimes holds a small basket on her left arm.

Fig. 50 Pottery, 52 in silver and 55 in steatite stone, are the amulet forms of Bast as a cat.

48 SEKHEM was the sister of Bast, the wife of Ptah and mother of Nefer tum, and represented the fierce and destroying rays of the sun which burned the crops. According to a legend (Petrie) Sekhem, at the bidding of Ra would destroy mankind from Heracleopolis, (near Beni Suef) to Heliopolis (near Cairo). Fig. 48, in fine blue glazed pottery, shows Sekhem seated on a throne, nursing a youthful king. She is crowned with the uræus serpent, and below is the Hawk of Horus wearing the solar disk and extending his protecting wings.

49 Sekhem standing, a pottery amulet ; 58, seated ; 60, standing, holding the "Uas" sceptre and key of life, and wearing the solar disk ; 62, standing, holding the lotus or papyrus column and wearing the uræus serpent, while 63 is Sekhem holding the sistrum, seated on a throne upon which appears the "Uas" sceptre, and the "Sa" knots of Isis ; one notices the similarity between the two sisters, and, as a matter of fact, the two goddesses became imperceptibly blended together in late times. Not so, however, with MAHES, Fig. 56 and 57, for he is the lion god, and a form of Shu ; he wears the "Shenti" apron and the "Atef" crown, attributes which readily enable us to distinguish him from the lion-headed goddesses. Mahes was called the fascinator lion, as his eyes had the power to fascinate.

54 The female form, MEHIT, is shown in 54, where she wears the disk and is placed on the Ousekh collar and Menat pendant. She also appears with the god Anhour, See Fig. 19.

51 Small statuettes of the lion sacred to Nefer tum, while
53 Fig. 61 shows the lion wearing the crown of Nefer tum.

Fig. 64, Plate 14, is a large limestone statue of the lion.

65 Plate 15, Fig. 65, shows the lioness, Sekhem, seated
66 on her throne wearing the solar disk ; 66, the same goddess standing.

These feline divinities were probably early forms of the hunting goddess, the Diana of the Greeks.

Fig. 67 HARMAKHIS, in bronze, shows the hawk-headed god who bears this name, or literally, RA HOR KHUTI. His solar disk and serpent crown have been eaten away by corrosion. This is the god usually called RA. He is frequently represented carrying the "Uas" sceptre.

88 and 89 are pottery amulets of Harmakhis. Should the disk crown show the horns below, with or without the uræus serpent, then we must attribute the statuette to the god Khonsu, see Figs. 13, 15. When the hawk-headed god wears the disk and double plumes he is then called MONTU, the god of war, much worshipped in the Theban district.

When the hawk-headed god wears the "Hemhem" crown and the two small gazelle horns, he bears the name HOR-BAHUDTI.

Harmakhis represented the rising and the setting sun, and the SPHINX was dedicated to him, Fig. 140. Kings, and even queens, were identified with Harmakhis, and were represented as Sphinxes. The Sphinx was regarded by the Egyptians as a reproduction of a living animal. It represented the god Harmakhis, to whom the well-known Sphinx of the Gizeh plateau is dedicated.

RA was attached to Horus as the hawk-headed god, wearing the sun disk. Ra being the sun.

68 HORUS was the son of Isis and Osiris, and with them formed the great triad in which many see the origin of our Trinity.

Fig. 68 is a bronze statuette of Horus, of the Roman period, wearing the "Sekhti" crown and carrying the cornucopia.

69 A pottery statuette of Horus, and 70, the same in bronze.

71 Fig. 71, the seated Horus, in bronze, wearing the serpent. 72, a Roman, or Ptolemaic, form, wearing the plumes of Amen Ra, and called HOR-AMEN.

73 Horus, seated, wearing the double crown.

74 Horus as a hawk, a fine limestone statue from Dashur.

75 to 79. Interesting amulet forms of HORUS ON THE CROCODILES, sometimes he has a scarab on his head and knives in his hands, which enable him to fight against evil. These statuettes were made to protect the wearer against

Fig. 78 the bites of serpents, scorpions, etc. Fig. 78 shows how the back is protected by the goddess Sekhmet, with wings of Isis, the ostrich feathers of the goddess Maat as well as the solar disk. Fig. 79 has Isis as the protecting goddess, while little hawks are perched upon either shoulder of Horus. These figures are all a form of Ptah. Fig. 80 shows the ape's head upon a similar divinity. Fig. 81 shows the human and the hawk heads combined, forming a statuette, the picture of which was to be inscribed upon a linen bandage, according to the 164th Chapter of the Book of the Dead.

82, 83 are pottery amulets of Horus as a child.

84 and 87 are the Hawks of Horus in green feldspar.

85 and 86, Hawks in pottery. 88, 89, Harmakhis, see 67.

90 A pottery amulet of Horus wearing the "Hemhem" crown.

91 STELA of HORUS ON THE CROCODILES, or CIPPI OF HORUS. Above is the head of the god Bes and the wings of the goddess MAUT, the sun disk and the uræus serpents, just below is a procession of the following gods: Nefer tum, Sekhmet, Ptah and Amen Ra, while the sacred Hawk is perched upon the lotus flower at his right. The back, Fig. 91, bis, and sides, are covered with hieroglyphics.

These stelæ, when placed in the house, prevented the entrance of any of the venomous species pictured upon the stela or mentioned in the inscriptions, *i.e.*, scorpions, serpents, etc.

These stelæ are types of the few ancient relics which we obtain from the *houses* of the Egyptian people.

92 The Hawk's head and sun disk amulet, two specimens of which were placed upon many of the late mummies. These heads formed the ends of the OUSEKH collar (see Fig. 123), and their presence indicated the existence of the whole collar which was necessary for the entrance of the deceased to the other world.

93 The flying scarab, which insured the resurrection. See Fig. 323.

94 to 97. The four GENII OF THE DEAD, sometimes called the CHILDREN OF HORUS; they were known as follows:

- Fig. 94 DAUMADEF, jackal headed, watched over the lungs,
 95 KHEBSENNUF, hawk-headed, protected the liver,
 96 HAPI, ape-headed, guarded the intestines, and
 97 AMSET or Mestha, human headed, preserved the
 stomach.

These amulets were sewn upon the wrappings of the mummy. The same genii were also made in clay and placed with the preserved organs which were sometimes replaced within the mummy.

- 98, Hapi ; 99, Amset ; 100, Daumadef ; and 101, Khebsennuf.
 Where the embalmer placed the organs in the so-called CANOPIC VASES, the covers of the latter were fashioned in the shape of the heads of these four genii.

Horus is also found upon the triad with his mother Isis, and her sister Nephthys. See Fig. 211, also see Sacred eye of Horus.

- 102-103 IM HOTEF or IMOUTHES. A scribe of this name, living in ancient times, is thought to have been raised to the dignity of a god, and was called Ptah. He is represented as a seated figure holding a papyrus, half unrolled, upon his knees. His head is shaved and the Egyptians called him "The god with the beautiful countenance." He was the protector of the sciences and the god of medicine. He was identified with the Greek AESCULAPIUS.

- 104 The goddess MAAT, daughter of the sun, symbolical of truth and justice. Her emblem was the ostrich plume which she wore upon her head or carried in her hand, this feather being the hieroglyph of her name. She is usually shown as a squatting human figure. The Ibis was associated with her, as is shown in Figs. 250, 251.

- 105 ISIS NURSING HORUS, see Fig. 117 for description.

- 106 The god Amen, see Fig. 1.

- 107 MAUT or MUT, the divine mother of the Theban triad, wife of Amen. She wears the "Sekhti" crown of Upper and Lower Egypt, which she had borrowed from the Kings of Thebes, and by which she is identified and distinguished from Isis, who wears the "Throne" or the "Disk and horns" crown.

- 108 Anhour and Mehit, see Fig. 19, for description.

Fig. 109 BA, the soul of the deceased, represented as a human-headed bird. See Fig. 141.

110, 111 SENEHEM, the sacred grasshopper, see also 133.

112 SELKIS, or SERK, was the scorpion goddess, identified with Isis and SAFEKH (a form of Hathor) as goddess of books ; she was a daughter of the sun.

113 SELKIS, as a human figure, wearing the scorpion with erect tail, as a crown.

114 SILURUS Fish, sacred to the goddess HA ME HIT, was a kind of large malacopterygious fishes without true scales, which we know as the cat fish. See Fig. 382 for bronze.

115 ANUBIS, as a jackal, see Fig. 21.

116 Curious figure, probably a form of Horus.

117 ISIS, the wife and sister of OSIRIS, and mother of HORUS.

118 She was adored throughout Egypt, and was identified with DEMETER of the Greeks. Fig. 105 is of bronze and shows Isis seated, wearing the solar disk and horns, with a circle of uræus serpents as a crown. A large serpent springs from the forepart. She is represented as nursing her son Horus, this pose being the original of our portraits of the Madonna and Child.

119, 121 and 122 show ISIS and HORUS in the form of pottery amulets, while 120 portrays Isis standing and holding her child, a rather rare form. Note that 119 and 122 show the "Throne" crown of Isis, while 121 has the crown of the "Solar disk and Horns."

123 and 125 show how the OUSEKH collar amulets were adorned with the head of Isis and the two hawk heads upon either side.

124 Isis, in silver, stands alone with the disk and horns.

126, 127, 128. We frequently meet with beautifully modelled busts of Isis which are fragments of statuettes representing Isis nursing Horus.

129 MAUT NURSING KHONSU, distinguished from Isis and Horus by means of the "Sekhti" or double crown which Maut wears. See Figs. 13 and 107.

Fig. 130 KHONSU, as a mummy, wearing the side lock of
131 youth, called the "Tresse," the lunar disk and horns ; and
132 holding the "Uas" sceptre in Figs. 131 and 132. Khonsu
is described in 13.

133 SENEHEM, see Fig. 110.

134 HA ME HIT, the goddess of Mendes, wearing the
135, 136, Silurus fish on her head as a crown.

137, 138. KHNOUM (also 147, 148), was the ram-headed god of
the cataracts, but he was worshipped in many other localities.
At Elephantine he was regarded in the same light as Amen
was at Thebes, or Ptah at Memphis. He was the sculptor
who made mankind and the "Creator" in the period of the
animal gods. At Philæ he is shown modelling the first man
on the potter's wheel.

Khnum became the KHNOUBIS of the pagan and Christian
gnostics. A ram-headed god called HER SHEFI is known,
but he was a local form of Khonsu.

In the XIXTH Dynasty the ram's horns of Khnum
were added to the design of the winged sun disk.

139, 140. Sphinxes, dedicated to Harmakhis, see 67.

142, 143. BA, the soul of the deceased. This Ba represents a
human-headed hawk wearing the solar disk. It is frequently
found in wood in late (Ptolemaic) times ; sometimes with
the human arms.

The souls of kings were supposed to ascend to heaven
in the form of hawks. There is a presumption that scroll
designs originated in Egypt, and the spiral flight of the
hawks hovering over the edge of the desert may have
suggested the design as the "Flight of the Soul."

144, 145, 146. The little human-headed cat, from Bubastis, a
form of Bast.

147, 148, Khnum. See 137.

149 NEK HEBT, the vulture goddess in painted wood. She
was a form of Maut.

150 NEFER TUM was the son of Sekhmet and Ptah, and
was closely allied to Amen, representing one of the forms
of the sun at night and just before dawn. He appears as a
human-headed figure wearing the "Shenti" apron, and his
crown is composed of a full blown lotus flower, from the
centre of which rise four palm branches, while from the side

of the lotus flower hang two Menat pendants. Figs. 154 to 158 represent the amulet statuettes of Nefer Tum. Fig. 157 shows how he stood upon his sacred lion, and 150 is the lion base of a similar statuette. See Fig. 207 for his position in the Memphite triad.

Fig. 159 NE HEB KA was the serpent goddess with human limbs, who was to provide sustenance for the soul. 159, 160 with arms, and 161, 162 with arms and legs.

165 ARAR the URÆUS or cobra, was the serpent goddess of celestial and terrestrial fire, and the emblem of light, and is often found in pottery amulets, 165, 168 and 169; as an ornament in yellow glass paste, inlaid with lapis lazuli, 167; heads of this serpent, 163, were used for mounting upon the serpent bodies of another material. She is also found double, in bronze, 166, for use on crowns; also in pairs, one wearing the "Hetch" crown of Upper Egypt, and the other wearing the "Deshher" crown of Lower Egypt, 164.

This serpent was never identified with any of the great gods, but several goddesses appear in serpent form; UZAIT, the Delta goddess of Buto; MERT SEGER of Thebes, and RANNIT, see Fig. 252. The serpent with the human head and wings, is the goddess MARIT SAKRO, Mistress of the dead in the Theban theogony and possibly UR HEKAT.

170 SEBEK-RA, or the sun crocodile, with the head of a hawk, a mixture of two gods, Horus and Sebek.

171 SEBEK was the crocodile god, much worshipped in the Fayoum oasis, Kom Ombos and at Elephantine.

Tanks were kept in the temples for the sacred crocodiles, and they were mummified at the time of their death.

172 When very small the crocodile amulets are difficult to recognize.

Sebek is also found as a human god with the crocodile head; and in human form, where he wears the plumes of Amen on the crocodile head, he is known as Sebek-Ra or ROHES.

173 A tablet upon which appear four crocodiles.

174 The goddess Neith nursing two young crocodiles. The head of the goddess is broken off, but from other examples we know which goddess is represented.

Fig. 175 HOR KHENT KHATI, the crocodile wearing the "Atef" crown.

176 Sebek in terra cotta.

177 NEITH was the sky goddess of Sais, the mother of the sun. She was goddess of hunting and weaving. She is represented as a female figure wearing the "Deshet" crown.

178 Figs. 177 and 178 show the front and side views of the goddess Neith, in bronze. She is also found in pottery.

The shuttle "Net" was sacred to Neith, and was the hieroglyph of her name. See 340.

Neith became the MINERVA of the Greeks and was called MEHOUR.

179 The ICHNEUMON, seated upon his haunches. He was created out of Nile mud by the sun, and was consequently consecrated to Ra, the sun god.

180, 181, NEPHTHYS, or NEB HAT, the sister of Isis and
182 mother of Anubis, was the protectress of mummies,
183 and wears the basket crown placed upon the hieroglyphic
184 sign for "a house." She appears in the triad with Isis
185 and Horus. See Figs. 211.

These two sisters were the mourners for the dead Osiris and pronounced the magic words which recalled him to life, and the same idea still remains in Egypt where women are employed to mourn and wail at the Moslem funerals.

186 OSIRIS was the "National God of Egypt" and judge of the dead. He was supposed to have been an Egyptian King, murdered by his brother Set, the god of the Asiatic invaders, and seventy-two conspirators. Set tore the body into fragments. Isis searched for the pieces and erected a temple over each spot where she found one, then, with the aid of her son, Horus, overcame Set.

Osiris is represented in the form of a mummy, holding crook and flail, and wearing the "Atef" crown and uræus serpent.

186, 187, 190 in stone, 191 in bronze.

188, 189 in bronze, seated on his throne as judge.

Fig. 192 When Osiris is connected with Thoth, he is crowned with the lunar disk, ibis head, ram's horns, ostrich feathers, sun disk and uræus serpent, is not swathed as a mummy, and is called OSIRIS LUNUS or OSIRIS AHA. See 203 and 204 for the Hare of Osiris.

193, 194. MIN, Minu or Khem, the ithyphallic god of procreation and harvest. He was allied to Amen and wears the two feathers. He holds aloft the flail with his right arm. Min was the son of Isis, father of Ra and husband of his mother. Min was the original of the Greek god PAN, and was worshipped at Akhmim, or the Panopolis of the Greeks.

195, 196. The lion and bull amulet called AKER, consecrated to Khonsu. Also found with two human heads, or two lion heads.

197 MNEVIS BULL, see 16.

198, 199 APIS BULL, see 16.

200 Osiris in silver, 201 in pottery, 202 multiple in bronze.

203, 204 The Hare, sacred to Osiris.

205, 206 PTAH was the creator, the father of fathers, the house of Ra and Horus. He protected and patronized artists, and was worshipped at Memphis, where he was the supreme god. He is represented as a mummy and consequently dead, and becomes IM HOTEF in his resuscitated form. His shaven head and projecting hands are alive. On the bronze statuettes of this god a Menat pendant is usually engraved as hanging at the back of his neck. His exposed hands indicate his creative energy which is to liberate life from its shackles and re-unite the dead. He holds the "Uas" sceptre (Hare-headed) in his hands, the emblem of prosperity; sometimes this sceptre has the key of life and the key of stability combined with the hare's head. Ptah was the VULCAN of the Greeks.

207 Ptah was the central figure of the TRIAD OF MEMPHIS, standing between Sekhmet and Nefer Tum, his mother and son. He was also mixed with Horus and Sokar.

208, 209, 210. Pottery amulets of the god Ptah.

- 211, 212, 213 TRIADS of Isis, Nephthys and Horus, see 180.
- 214, 215, 216 BA, the antelope, or oryx, was probably regarded the same as the ram.
- 217, 218 PTAH TANEN, practically the same god as 205, but wearing the "Shuti" or "Ten" feathers and solar disk. (See 358 for Shuti amulets.)
- Fig. 219 PTAH EMBRYON, or PTAH SOKAR, was a more popular form of the same god, and we find many pottery amulets such as 219, 221, 222, and 223. 220 has the scarab on the head of the god. See 75 to 80 for other similar figures.
- 224, 225, 226 SHU, the god of the earth and supporter of the heavens. He bends on one knee and holds his arms aloft. SHU became the ATLAS of the Greeks, and on scarabs he is called "Son of Ra." He was also identified with Thoth.
- 227, 228, 229 The SOW sacred to Thoueris, the two former have little ones.
- 230, 231, represent the hippopotamus, emblem of SET, the god of evil, but these amulets were probably worn against evil. Another form of the hippopotamus, AMMIT was called "The devourer," and was supposed to eat the souls of the unjust.
- 232 THOUERIS wearing the disk and horns of Isis and holding the "Sa" knot of Isis. She is also found wearing the plumes and disk of Amen.
- 233 THOUERIS, or APET or TA URT, the divine nurse and protector of children, also guarded the souls of the just in the other world. She is represented as a hippopotamus with a tail of a crocodile, 235; sometimes she is
- 234 given the head of a lioness, and thus personifies the mother of the sun and the light of that orb.
- 235 Thoueris protected Isis against Set, and was much venerated at Thebes and Memphis. Children in late times
- 236 wore figures of Thoueris, such as 232 to 236.
- 237 The Cynocephalus, or dog-headed ape, sacred to Thoth, wearing a pectoral, upon which is engraved the flying scarab.

Figs. 243, 244, 245, 246, 247 and 248 are all APES OF THOTH, who watched the pointer of the balance at the weighing of the heart against the feather of truth. His decision either sent the deceased's soul to Osiris in the Elysian Fields or delivered it to be eaten up by AMMIT, the devourer of the unjustified.

249 THOTH, the scribe of the gods, was regarded as a divinity self-begotten and self-produced, that he was "One"; he made the calculations concerning the establishing of the heavens, the stars and the earth; that he was the heart of Ra, and his complement at night, the god of the moon. He was bull among the stars, master of law, and had knowledge of divine speech. He was the inventor of all arts and sciences and lord of books.

In the Book of the Dead he is given a unique position among the gods, possessing powers greater than those of Ra and Osiris. He usually appears in human form with the head of an ibis, 238, 239, 240; though he sometimes appears as an ibis, 241, 242, 250 and 251.

242 is of the Græco-Roman period, and is an interesting specimen of glass mosaic work. The glass bird was first made, then covered with a lump of turquoise blue glass paste, then heated and drawn out into long sticks and cut in slices, each section showing the design. The fusing temperature of each color had to be known and carefully managed, otherwise the outer glass might melt off when heated, before the inner colors were soft.

241 THOTH as an ibis; is also found with the ostrich plume or a small figure of the goddess Maat wearing that plume as a crown (250) seated under his bill, as a form of Shu.

249 The headdress of Thoth varies according to his particular form: as reckoner of times and seasons he has upon his head the crescent moon and disk. He is also depicted wearing the "Atef" crown, 249. Thoth was especially worshipped at Eshmunen, the Hermopolis of the Greeks, where he became HERMES.

Thoth also appears as a bull-headed man, placed upon the top of a papyrus column, Fig. 254. He has no triangle upon his forehead, so is not Apis, and he wears the disk and serpent, and his hands are posed to hold a spear.

253 bis. A very fine bronze statuette of Thoth, wearing the "Atef" crown, is shown in Figs. 253, 253 bis.

Fig. 252 RANNIT, the harvest goddess, with the head of a serpent, and body of a lioness. Possibly a form of Horus called HORUER. In a tomb at Beni Hassan a figure with snake head and body of a lion is named "SEZ."

255 HARPOCRATES wearing the "Hemhem" crown, a late form of Horus.

256 UZAIT HORU or SACRED EYE OF HORUS,
257 also known as the divine eye, the mystic eye, the eyes of
258 the dead, the eye of Ra, the right eye as the sun and the
259 left eye as the moon.

260 This eye was a divinity in itself, and enjoyed inde-
261 pendent existence, and was perhaps the most popular of all
262 Egyptian amulets. It was attached to the neck or wrist
263 or worn on the breast of the person, or placed in the pit
264 of the stomach of the mummy after having the 140th
265 Chapter of the Book of the Dead recited over it.

266 These eyes were made in many varieties, round, 256;
267 the more usual form, 257; square, 268; embossed upon a
268 plaque, 259; quadruple, 260, 261, to enable the deceased to
269 see in the four houses of the other world; they were
engraved with names, 262, Queen Thiy; made as pendants,
263; and of carnelian stone, 264; diorite, 266; embellished
with the wing and claw of the divine vulture mother Maut,
265; cut out in lace-like forms, 267; or combined with the
papyrus column, 268; also made with an infinity of eyes,
269.

270 The eye was placed upon the mummy to guide him in
271 his travels in the other life. Its tears created wine, oil and
useful substances. The eye was not the only divinity
multiplied on the amulets, as we have seen in the croco-
diles, 173. A beautiful piece of blue glazed pottery, 270,
shows five figures of the goddess Isis, 271 shows the god
Bes in quadruple form.

272 The papyrus column in a small naos or shrine.

273 Small bronze sarcophagi in the form of amulets for the
274 ichneumon lizzard and the serpent, 274, are found, as well
as for scarabs.

While most of the divinities were made in amulet form
so as to be worn on the person, a series of other forms of
amulets were buried with the mummies, which compose a
most interesting collection, mostly dating from the Saite
and Greek periods, of which 104 different specimens were
needed to completely protect the dead.

Fig. 275 The KHET, or stairs, which probably enabled the deceased to ascend, and overcome any obstruction that he might meet in the other world.

276, 277, 278, Lotus flowers in blue glass paste, pottery, and carnelian, much used in necklaces of the XVIIIth Dynasty.

279 Grain basket for Shawabti figures or possibly a boat, symbol of Amen. The modern Egyptians frequently place models of boats on the tombs of Sheiks, which evidently is a trace of the old tradition of the sacred boats of Amen.

280 The ICHNEUMON lizard, was held sacred, but as far as known, not identified with any human divinity.

281, 282 The GOOSE, sacred to Amen Ra. See Fig. 1.

283 to 287 HEKT, the frog, emblem of long life, duration and renovation, and the popular goddess of birth. The frog was consecrated to Bast, and, with the early Christians, was the symbol of the resurrection.

288, 289, 290, 293. Lotus flowers, used in necklaces both for the living and the dead. The lotus was the hieroglyphic sign for Lower Egypt.

The lotus of ancient Egypt was of two colors ; the sharp pointed petals of the NYMPHÆA STELLATA were blue, and its leaf was even on the edge, while the rounder shaped petals of the NYMPHÆA LOTUS were white, shading to pink on the edges, and its leaves had serrated edges. The lotus which grows in Egypt to-day, of light cream color, is an Indian species, NELUMBIAN SPECIOSIUS.

291 The PAPYRUS, which was the hieroglyphic sign for Upper Egypt, was the emblem of youth and virility, and was placed on the neck of the mummy. See 371.

294 The OUSEKH collar, with feline head, crowned with the solar disk and uræus serpent. The head of Isis, with disk and horns, is frequently found on this collar. See 125.

295, 296, 297. In order that the deceased might grasp every benefit, extra hands were placed with the mummy. They also kept off the evil eye.

The similar hand of Fathma is in common use among the natives of Egypt to-day. The blue pottery amulet forms are used as jewellery, and doorways are frequently marked with the hand. Hands are also carved out of wood and nailed at the side of the door of native houses.

Fig. 298 The KA, or "double," represented the activities of sense and perception, and this amulet assured to the deceased opportunities for his satisfaction.

299 The HETCH or white crown of Upper Egypt.

It is written that queens were "Joined to the beautiful white crown."

300 Pendant of a necklace representing date fruit, lotus petals, etc. These pendants are found in many varieties, such as the poppy petal, the persea fruit, bunches of grapes, etc., etc., many coming from Tell el Amarna.

301, 302 Amulet ears, placed with the mummy, or worn, with the idea that the local god (Amen in Thebes, or Ptah in Memphis, etc.), might hear the prayers.

303 The DESHER or red crown of Lower Egypt.

These two crown amulets, when placed with the mummy, identified the deceased with the kings of Upper and Lower Egypt, and enabled him to board the solar barque and travel about the world without danger.

304, 305 HAP amulets in hæmatite and paste, also called
306 NEHA, and the KHEKH. They represent mason's levels and squares, which insured to the deceased the just balance of his powers and faculties.

307, 308 URSH, or head rests, in hæmatite. These took the place of large head rests, which were in actual use, and insured to the deceased a peaceful slumber in the tomb, protected against the attacks of enemies by the power of the spirits who were connected with this amulet. Chapter 166, Book of the Dead, refers to this amulet.

309 The MANAKHIT, or great tassel, in emerald matrix, which adorned the fastening of the collar behind the neck and assured freshness of the throat. See 375 for Menat pendants.

310 The SAM, in hæmatite, emblem of union. United the deceased with the gods.

311, 312 AF, flies, in blue glazed pottery. Fine gold specimens exist in the Cairo Museum. Some have suggested that the fly was a decoration or order conferred by kings or generals to their worthy assistants, but there seems to be no ground for the supposition. Like the grasshopper, it was probably an amulet only.

313, 314 The REN, or cartouche, in limestone, and lapis lazuli. This amulet assured to the mummy the possession of his

name, and acquainted him with the names of such gods as he wished to invoke. In order that no sorcerer or enemy should succeed in learning the name of the deceased, and use this knowledge for evil purposes, these cartouches were left blank.

Fig. 315 The OUSEKH collar with the lioness head in blue glazed pottery, forming a sort of breast plate. This amulet shielded the person from evil through the protection of Sekhmet, or whichever head might be placed on the collar. At times we find the Uraeus serpent as an amulet having the head of the lioness, and this had the same power of protection, and enabled the deceased to enter the other world.

316, 317 OFFERING TABLES, in blue glazed pottery, assured the funerary feast. This table was the object on which the food and liquids were placed, and from which the viands left this earth in spirit form, to appear upon the dining table in the other world, hence there is nothing depicted upon them: the food having started upon its travels.

318 The scarab in pottery representing the god KHEPER, with the two sun disks, which he was supposed to roll across the heavens. The upper one represents the rising sun, new life, and the lower one the setting sun, or death.

319 (Headless) HORUS in blue pottery, representing the young sun. The scarab clasps him with its wings, and the whole represents the transformations by which creation is continually renewed.

320 The scarab in blue pottery, which was made in the form of a button to be sewn upon the wrappings of the mummy to give immortality.

321 The scarab holding the sun disk on board the ADET or solar barque. Not only the sun, but the moon and stars were supposed to sail across the heavenly ocean in barques.

322 The usual type of button shaped funerary scarab in blue pottery.

323 The flying scarab, in blue pottery, emblem of the resurrection, and holding the sun disk.

324 ANKH or KEY OF LIFE, in carnelian, 325, 326 in pottery. Emblem of life. This is, perhaps, the most common amulet found in sculptures and paintings, but very rare in actual amulet objects. Large blue pottery Ankh

emblems were found in the tomb of Thothmes IV, inscribed with his cartouche, and they are also found in wood.

Figs. 327, 328 DAD or DED amulets in blue and green pottery, 329 in carnelian. These represented the Tree of Osiris, emblem of stability, one of the most sacred emblems of the Egyptian religion. It represented the tree, which was worshipped as Osiris, bound with four rows of palm branches like a large bouquet. Whoever wore this amulet might freely enter the realms of the dead, eat the food of Osiris and become justified.

330 Cowrie shells, in blue pottery, 331 in gold, and 332 in green pottery. These shells were worn by maidens until they were married, a custom which still prevails in Nubia.

333 Ring, or fibula, in carnelian, 334, porphory and 335 in blue paste. The use of these rings is uncertain. They have been seen worked into the hair of great wigs found with mummies, and I have a specimen mounted in copper wire which closes up the opening or slit in the stone.

They may have been used as fasteners, the cloth being slipped through the slit and gathered into folds, which were held by the ring. They are also thought to have been used as earrings.

336 CHUT or KHUIT in porphory, representing the solar disk on the mountains of the horizon, enabling the deceased to cross over the horizon like the sun.

337, 338, 339. THET, or Tait, amulets representing the knot or girdle of Isis, and by virtue of her blood (Chapter 154 of the Book of the Dead) placed the mummy under her protection. It is usually of a red stone, to represent the blood of Isis.

340, 341 NUT, NET or NEITH in carnelian, which gave the protection of the goddess Neith to the wearer. It was the hieroglyphic sign for Neith.

342, 343, 344. The forepart of a serpent which was an amulet worn against the bites of serpents and scorpions, and protected the mummy from being eaten and destroyed by worms.

345, 346, 347. AB or HATI, the heart; usually made of hard stone, jasper, lapis lazuli, carnelian, etc. It replaced the human heart, which was removed from the mummy, and insured its endurance. Neith protected the heart until its

resurrection according to the inscriptions found upon some of the larger hearts.

Fig. 348 The quadruple headed ram, representing Amen in the four houses of the other world.

349, 350 TEBTI, representing the index and medius fingers, often found in the interior of mummies. It was useful for "Opening the mouth" of the mummy and warded off evil.

351, 352 SMA, sacrificial beef, insured provisions to the deceased.

353 A calve's head, with similar functions.

354, 355, 356. The POSH KEFAU, in obsidian, used in the ritual for the dead to "Open the mouth," also the nostrils, eyes and ears of the mummy; also to kill the sacrificial beef.

357 A feather. The letter "A" as a hieroglyph, and I believe it signified Amen, though no one seems to agree with me.

It is frequently found held by protecting wings of goddesses on scarabs, but is not common as an actual amulet.

358, 359, 360. SHUTI, or TEN, double ostrich plumes which gave to the deceased the power to divide the heavens in two and enter therein.

361 The "AHA" sign, lifted up the deceased, or assured the existence of an imaginary tomb, "Mahat."

362, 363 SHEN, the seals of eternity which were often held in the claws of the vulture goddess.

364, 265, 366. KHETEM, seals, placed with the mummy to ensure a "Happy New Year," or a good year, with which motto they are often inscribed in hieroglyphics.

367, 368 The UATCH, or papyrus column, in green feldspar. These were placed upon the neck of the mummy to ensure eternal youth and vigor.

369, 370 UAS sceptres, emblems of prosperity and wealth. They have the head of a hare (?) mounted upon a staff. Similar shaped staffs are still to be found in the hands of the Bedouins of the Sinai peninsula.

371, 372, in blue pottery and green feldspar, are UATCH amulets made in the form of a staff or sceptre, had the same signification, and are found upon the neck of the mummy. They are also placed in the hands of goddesses in many statuettes.

Figs. 373, 374 HES, or libation vase, the emblem of purity. When the priests purified the kings they poured the water over him from such vases by shaking them from side to side, and the zig-zag line formed by the falling liquid is the hieroglyphic sign for water.

375, 376 MENAT pendants, kept the wearer upright by their acting as counter weights, hanging from the back of the necklace. The statuettes of the god Ptah are nearly always marked with this amulet, when in bronze.

377, 378 HES vases inscribed with the cartouche of Amen-hotep II, from his tomb at Thebes.

379 Canteen vase, inscribed "Amen gives life to Senb nebes."

380 The Oxyrhynchos fish, worshipped in Behnesa, sacred to Set-Typhon, and was supposed to have devoured one of the members of Osiris.

381 Barbus Bynni, another sacred fish.

382 The Silurus fish, the emblem of the nome or district of Mendes, was worn by the local goddess Ha me hit as a crown.

The Lates, or Latus, fish, was worshipped at Esna (Latopolis), and was the local incarnation of Hathor.

383 A fine XIXTH Dynasty PECTORAL of gilded wood, inlaid with colored glass paste designs. It represents a small chapel, decorated with the figures of Isis and Nephthys, who lament for the deceased, with a fine green jasper heart scarab in the centre.

The back shows the base of the scarab inscribed with the request that his heart would not bear witness against him when it was being weighed in the balance with the feather of truth. A space is left for the insertion of the name of the deceased, while on each side appear the THET, knot of Isis, and the DED, tree of Osiris.

These pectorals placed the mummy under the protection of the deities pictured upon it, and we find some with the jackal of Anubis painted upon them, thus gaining his favour in the weighing of the heart. The scarab identified the deceased with the rising sun and insured his resurrection.



1

2

AMEN OR AMEN RA.





3

AMEN.



PLATE III.



AMEN AS A RAM.

AMEN PANTHEISTIC.



PLATE IV.



13

KHONSU.

14

AMEN.

15

KHONSU.



16

APIS BULL.





17

18

ANHOUR.





19

20

MEHIT AND ANHOUR.





21
ANUBIS.



PLATE VIII.



22

23

24

ANUBIS.



25

26

HATHOR.

BES.





BES.

HATHOR.



PLATE X.



40

41

42

BES.



43

BES AND BESIT.

43A

THOTH.



PLATE XI.



45

BAST.

44





BAST.

SEKHEM.T.





SEKHEM T BAST MAHES MEHIT NEFERTUM.









65

SEKHEMT.

66





67

HARMAKHIS.





68

69

70

HORUS.





71

HORUS.

72

HOR-AMEN.

73

HORUS.





74
HORUS.



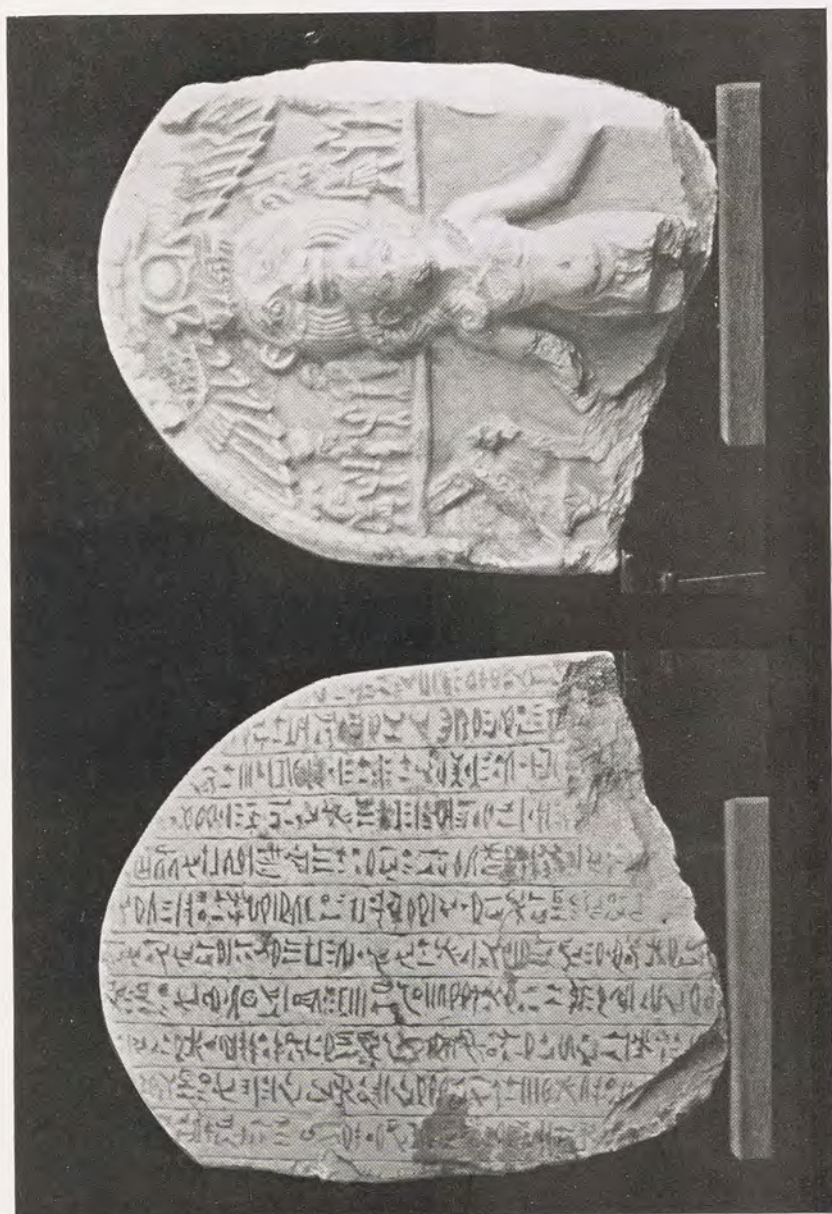


PTAH-EMBRYON.

HORUS.

HARMAKHIS.





91

HORUS STELA.

91 Bis.





HORUS
SCARAB
Genii of the Dead.



PLATE XXIII.



98

99

100

101

GENII.



102

103

IMHOTEP.



104

MAAT.





105

ISIS & HORUS.

106

AMEN.

107

MAUT.





MEHIT, ANHOUR, BA, LOCUST, SELKIS, ANUBIS, ISIS & HORUS.





126

127

128

ISIS.



129

130

131

132

MAUT & KHONSU.

133
LOCUST.



PLATE XXVII.



134

135

136

137

138

HA ME HIT.

KHNOUM.



139

SPHINX.



140

HARMAKHIS AS SPHINX.



141

143

144

145

146

BA.

BAST.





147

148

KHNOUM.





149
НЕКНЕВТ.





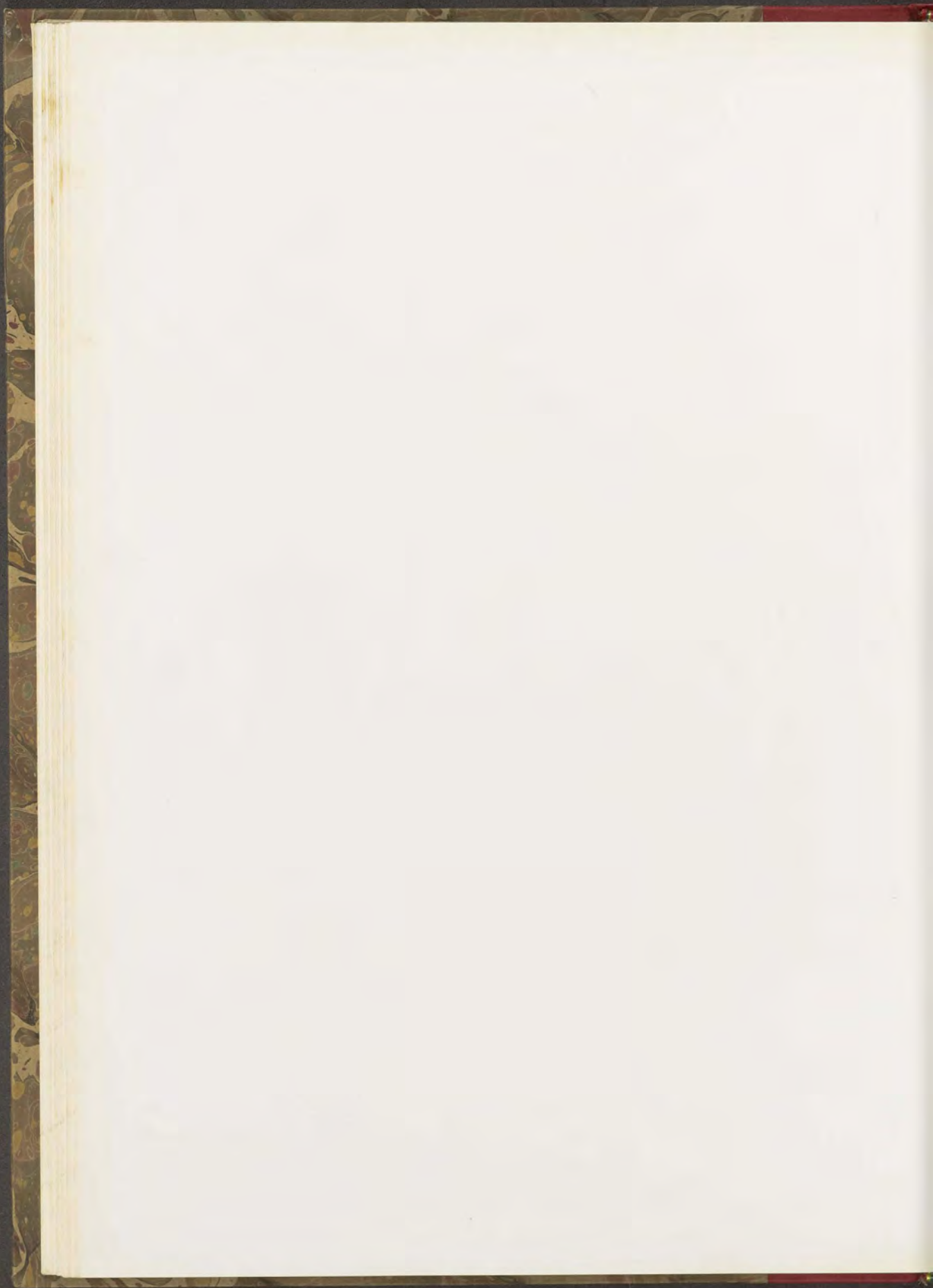
NEFERTUM.

151—153 MAUT.





159—162, NE HEB KA. 163—169, URÆUS. 171—173, 176, SEBEK.
170, SEBEK RA. 174, NEITH. 175, HOR KHENT KHATI.





177

NEITH.



178



179

ICHNEUMON.





NEPHTHYS.





186

187

OSIRIS.





188

OSIRIS.

189





190

OSIRIS.

191

192

OSIRIS-LUNUS.



PLATE XXXVII.



MIN. AKER. APIS. OSIRIS. HARE.





205

РТАН.

206



PLATE XXXIX.



MEMPHITE TRIAD.



ПТАН.



PLATE XL.



TRIAD. ORYX. PTAH TANEN. PTAH EMBRYON.



PLATE XLI.



224

225

226

SHU.



227

228

229

230

231

232

233

234

235

236

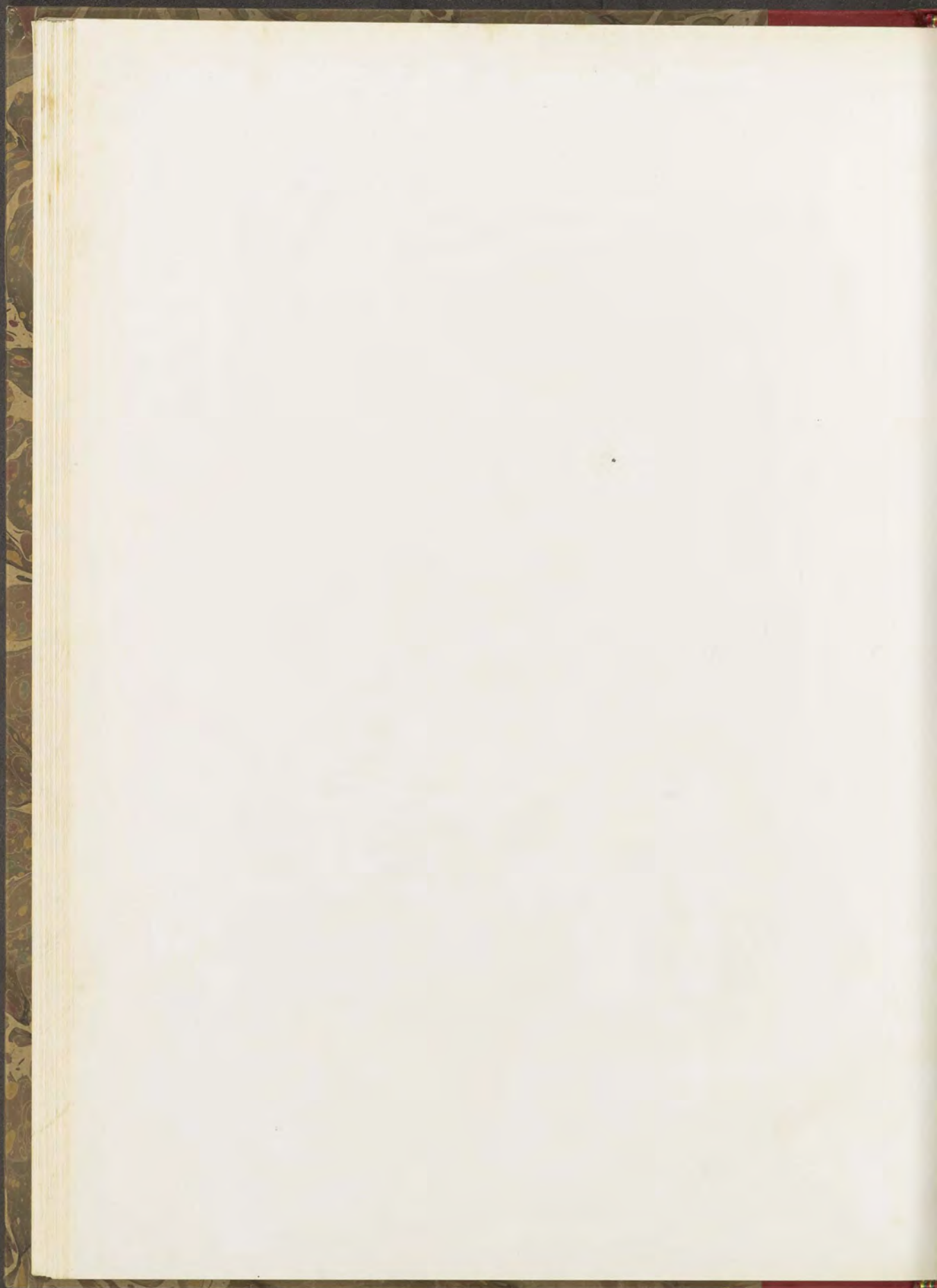
THOERIS.





237

THOTH.





THOTH.

252, RANNIT.





253

THOTH.

254

THOTH.

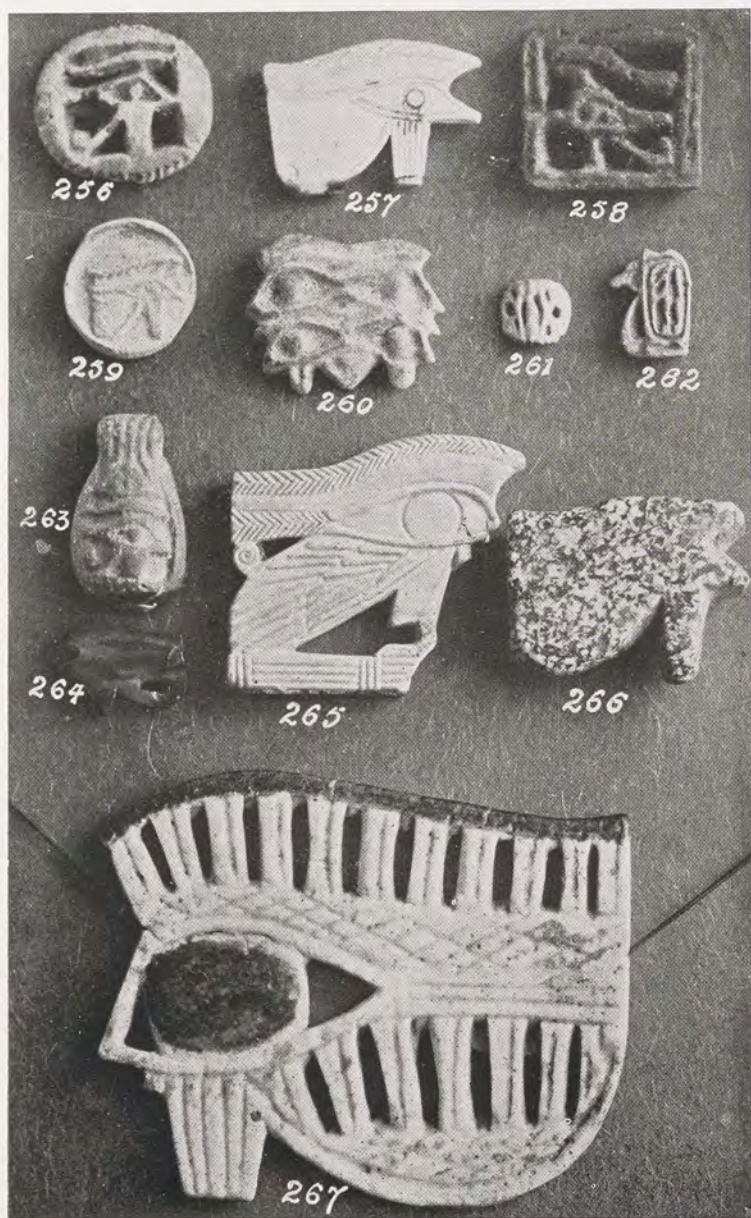




255
HARPOCRATES.

253 Bis
THOTH.





SACRED EYES.



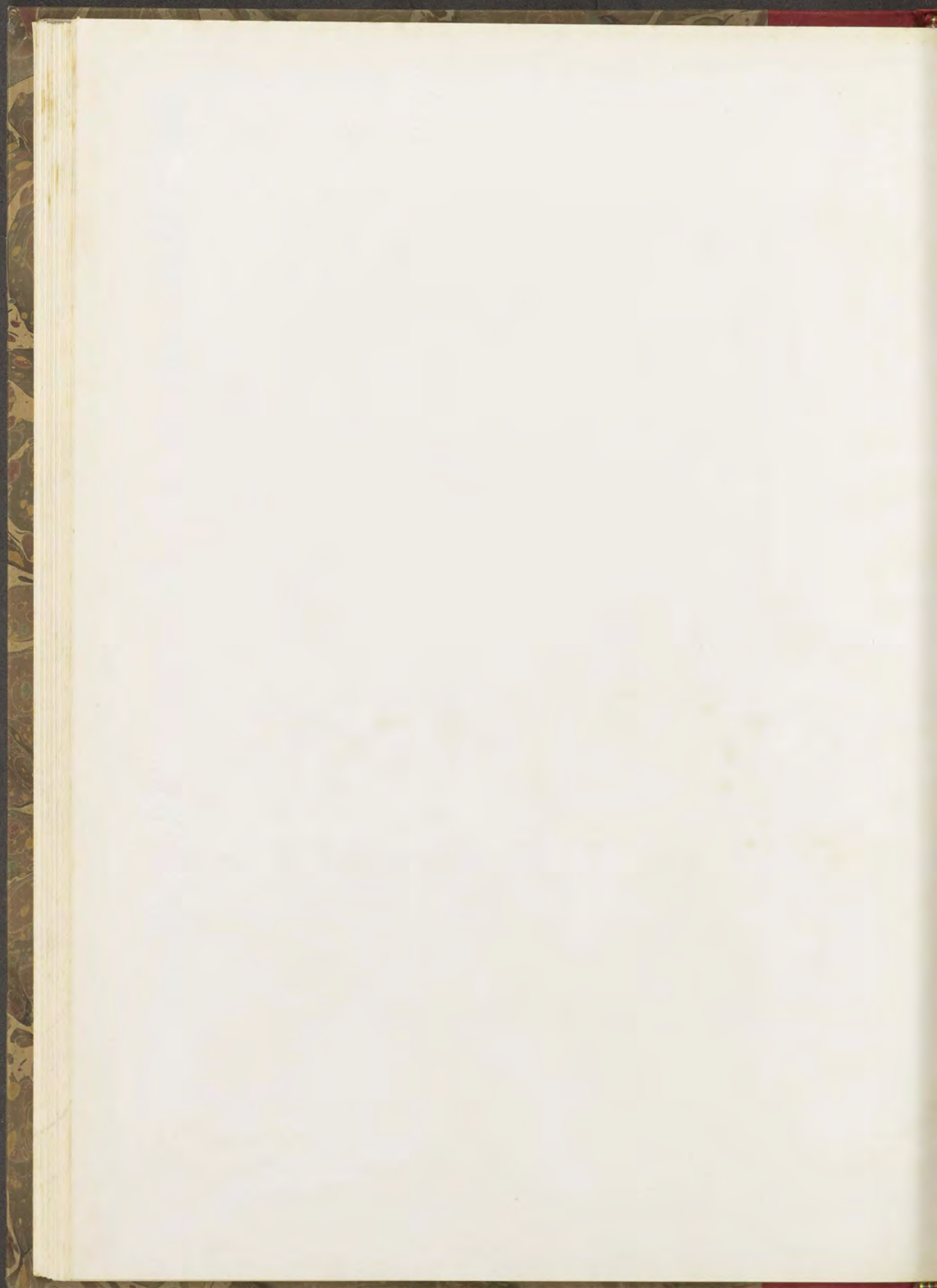


AMULETS, &c.





AMULETS.





AMULETS.





AMULETS.





AMULETS.





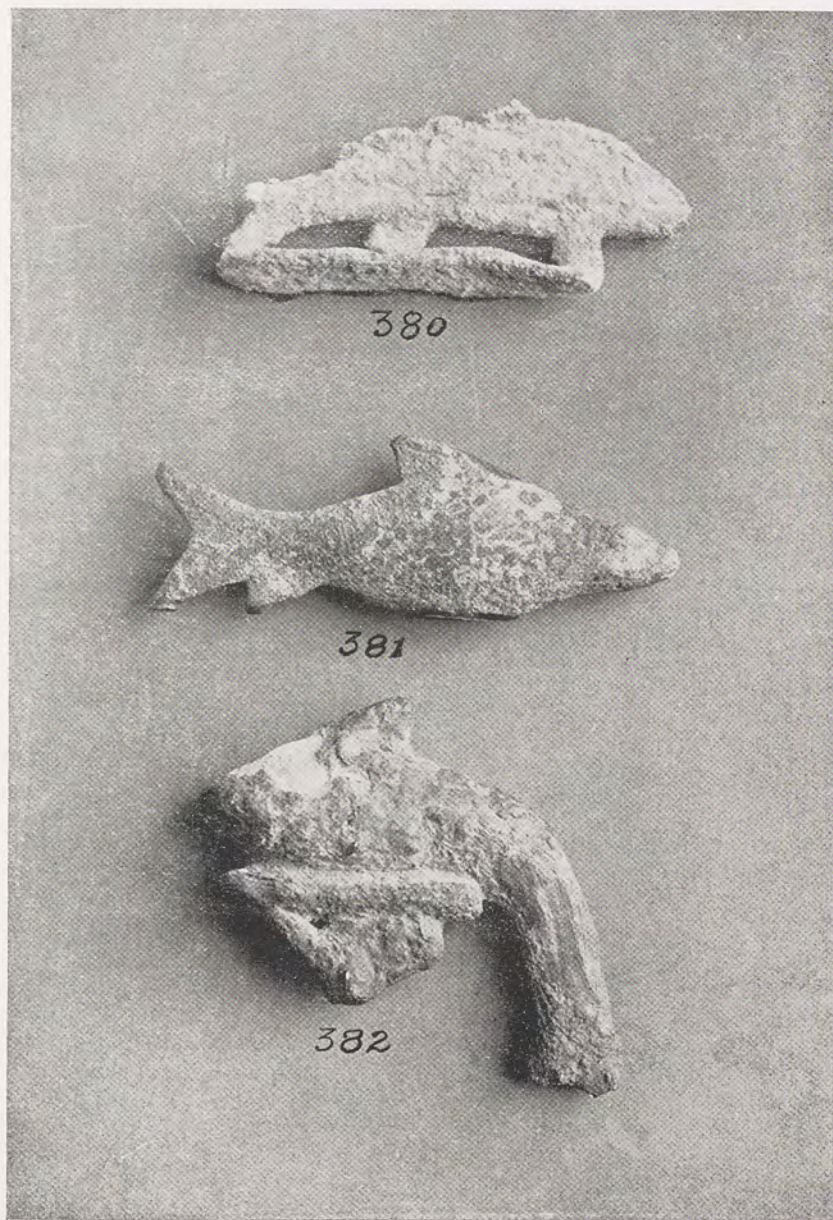
377

379

378

ROYAL LIBATION VASES AND CANTEEN.





SACRED FISH.





383

PECTORAL.



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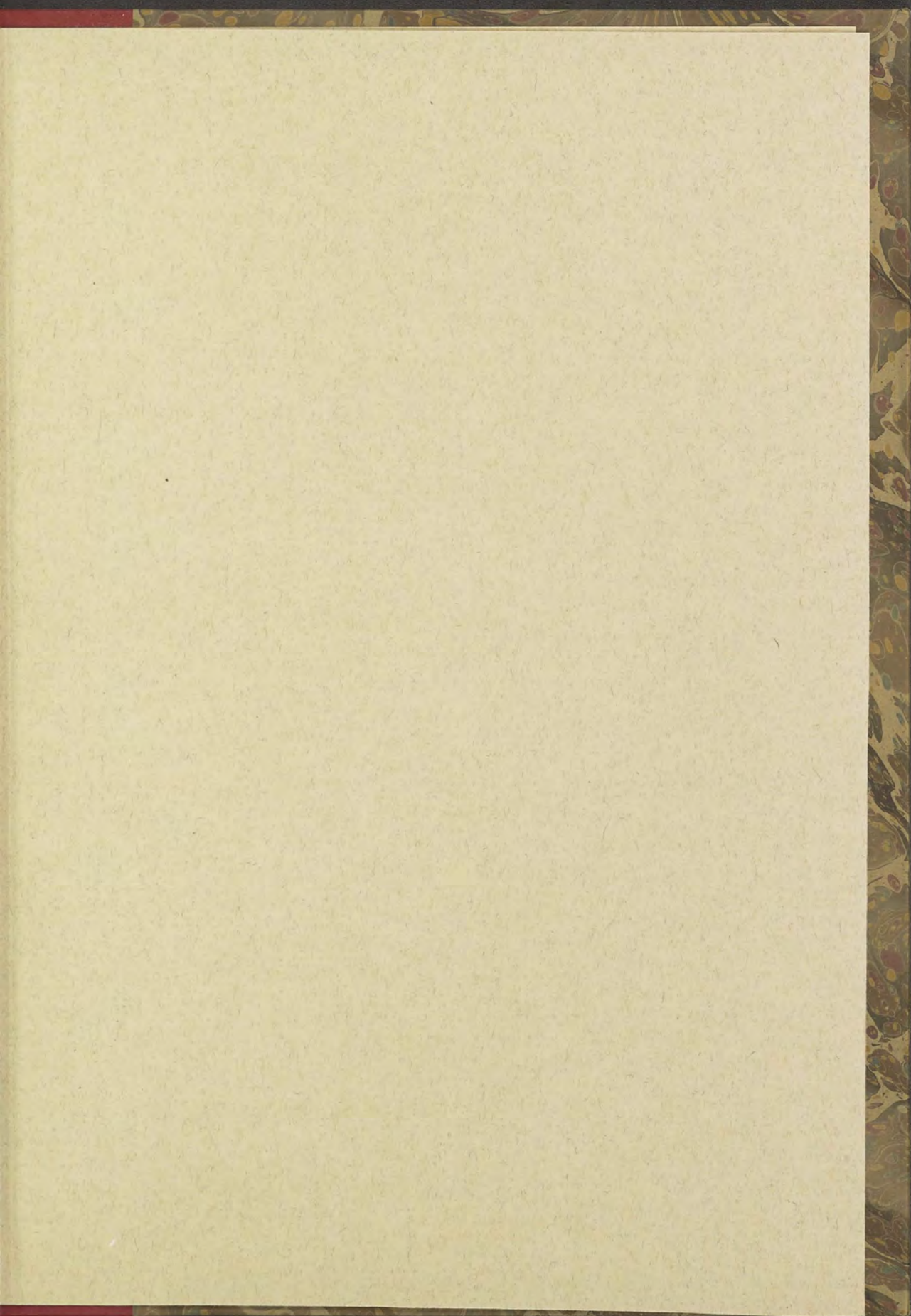
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